

CONSTITUTION,
—AND—
RULES OF DECORUM,
—OF THE—
SECOND BAPTIST CHURCH,
MONTGOMERY, ALABAMA,
TOGETHER WITH THE
ABSTRACT OF FAITH,
COVENANT,
—AND—
RULES CONCERNING GOSPEL,
—ALSO,—
A LIST OF THE OFFICERS AND MEMBERS.

MONTGOMERY, ALA.:
MONTGOMERY MAIL STEAM PRESS BOOK AND JOB OFFICE.
1861.

Officers.

W. W. WATSON, *Deacon*,
AVERETT HOWARD, *Clerk*,
T. F. THOMASSON, *Treasurer*,
GEORGE J. MURPHY, *Librarian*.

MEMBERS OF CHURCH.

Robt. Baron,	Mrs. Susan Cochran.
Francis Baron,	Mrs. M. E. Morgan.
Wm. Jeter,	Jas. L. Parish,
Mrs. Laura Jeter.	Mrs. Elizabeth Parish.
W. T. Johnson,	Mrs. C. M. Robinson,
Mrs. H. L. Johnson.	Mrs. Regina Crussius,
W. W. Watson,	Mrs. Ann Goss,
Averett Howard,	Mrs. Frederica Ludecus,
T. F. Thomasson,	Mrs. Catharine Hundly,
Mrs. Susan D. Thomasson.	George J. Murphy,
Mrs. Anne Hundly,	Mrs. M. E. Murphy,
Isaac G. Maxwell,	Mrs. Nancy Robison,
Mrs. Rebecca Maxwell.	M. D. Viard,
Mrs. Elizabeth Barenau.	Sarah Ann Huddleston.

CONSTITUTION

OF THE SECOND BAPTIST CHURCH OF THE CITY OF MONTGOMERY, ALABAMA.

Inasmuch as all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works, the disciples of Christ are not to step out of the Old and New Testaments in what relates either to the salvation of man, or the government of the Christian Church. This Church acknowledges the utility of certain fixed rules and principles, (mutually agreed on between the members of all well regulated Christian communities) in order to prevent discordant interpretations of the Scripture: to apply its general directions to certain undefined, particular cases of common occurrence for which it has made no specific provision, and in general to see that all things are done decently and in order.

Therefore, the members of this Church, hoping that they have given themselves to God in spirit and in truth, and to each other according to the principles of true Christian union, do agree to adopt the following Constitution :

CONSTITUTION.

ARTICLE I.

This Church shall be denominated the SECOND BAPTIST CHURCH of the City of Montgomery.

ART. II.

Candidates for admission into the Church shall be required to furnish satisfactory evidence of a saving Christian experience, and shall submit to the Ordinance of Baptism by immersion. Members of regular Baptist Churches may be received on a proper certificate of their orderly standing with their own churches; and in cases where such certificate cannot conveniently be sought—from distance, or such like causes,—if the applicant is known to be orderly, and says that he or she has been baptised, they may be received by experience into fellowship. Persons who have been excluded from this church, may be restored by vote. The reception of members, in all cases, shall be signified by giving the right hand of fellowship.

ART. III.

The Officers of this church shall be a Pastor and one or more Deacons, who are to be respected by all the members with all scriptural authority and reasonable deference in the discharge of their several functions. There shall be, also, a Clerk and a Treasurer.

ART. IV.

The Clerk shall keep a fair record of all the proceedings of the church, regularly transcribing them into a book prepared for the purpose, and shall be the organ of all written correspondence and communication from the church.

ART. V.

It shall be the duty of the Treasurer to receive and disburse all funds belonging to the Church, subject to its order, always keeping a strict account of receipts and expenditures.

ART. VI.

The Pastor shall be an ordained minister, of approved

standing in the Baptist denomination. He will be expected to administer as his peculiar privilege, the Ordinances of Baptism and the Lord's Supper, at the request of the church, and also at his own discretion, in cases where the approbation of the church cannot be conveniently sought; to preach the Word—reprove, rebuke, exhort with all long suffering and doctrine; and to be, in all sobriety and godliness, an example to the flock. It will also be expected that when supported by the Church, for the exclusive service of the Gospel, he shall visit the members of the church and congregation at their houses, and particularly in sickness and distress. And he may use every freedom with the people of his charge, in conversing about their spiritual concerns consistent with the dignity of the ministerial character.

ART. VII.

The Deacons must be members of this church, and set in charge of their official duties by the imposition of clerical hands. They are to be considered as assistants in the Communion Service, to have charge of the destitute poor in the church, to be the authorised agents of the church in what relates to charitable contributions, and all appropriations designed to further the views of the association or convention with which this church may be connected; and in general to attend to all such concerns of the church, spiritual or temporal, as may be committed to their charge. It will also be expected of the Deacons that they endeavor to promote the spiritual interests of the members.—That they set before all men the example of a pious and humble walk, and that they preserve decency and good order during public worship.

ART. VIII.

The Independent or Congregational form of government shall be inviolably preserved in this church.

ART. IX.

The scriptural right of those who preach the Gospel to

live of the Gospel, and the duty of him that is taught in the Word, to communicate unto him that teacheth in all good things, according as God has prospered him, will ever be considered indispensable and obligatory.

ART. X.

The assistance and contributions of the friends of religion in the congregation (not members of the church) in what pertains to secular affairs, will be always cheerfully received, provided it does not endanger the peace and prosperity of the church, or allow such persons any interference whatever with its spiritual interests.

ART. XI.

In the election or dismissal of a Pastor, or in the reception or excommunication of members, there must always be a unanimous vote;—provided, however, where there is a minority opposed to such election or dismissal—reception or excommunication—the ultimate acquiescence of the minority in the decision of the majority shall be considered an equivalent to unanimity; otherwise the minority shall be deemed delinquent, and must be dealt with as the interests of the church shall require.

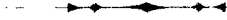
ART. XII.

The fellowship and privileges of this church shall be withdrawn from any member who shall walk disorderly. In cases of single and less heinous offences, the censure of the church may be expressed by private admonition. Final exclusion can take place only at the stated meetings of the church, and all censures shall be inflicted in the spirit of meekness, and for the purpose of reformation and not punishment. Any member wishing a letter to join another church, may obtain it at the discretion of the church.

ART. XIII.

This Constitution may be altered or amended at a stated meeting of the church, provided such alteration or amend-

ment, shall have been proposed in writing at a previous stated meeting, and shall receive the concurring voice of two-thirds of the male members present.



Rules of Decorum.

ARTICLE I.

This Church shall meet statedly once a month, (or as often as they may resolve,) for the purpose of discipline and church government. The regular communion seasons shall be quarterly, or oftener, as they may think best, at which time all the members (in order) will be expected to commune; and all members failing to commune, must state the reason to the Pastor or Deacon, and if the reason is not found satisfactory, they must repeat the same to the next Conference, and every male member failing or neglecting to attend two succeeding Conferences in rendering a satisfactory excuse, shall be cited to appear before the church to account for this neglect, when the church shall proceed to take such action in the case as will appear necessary.

ART. II.

In all meetings of the church, the Pastor or Supply shall preside as Moderator, and in his absence one of the Deacons. The Moderator shall open and close the meeting, propose the business for discussion, take the sense of the church on any matter in debate, and preserve order during the meeting.

ART. III.

At a stated meeting, five members, one of the Deacons at least being one of them, can form a quorum, for the transaction or ordinary business.

ART. IV.

On opening the business of each meeting, the Moderator shall invite visiting brethren of other churches in union, and free interchange of sentiment and opinion on matters in debate. The minutes of the preceeding meeting shall be read by the Clerk, and after that, any order may be pursued in the several transactions, as the church may choose for the time being.

ART. V.

Any member may propose a motion, and if it be seconded, it shall be the duty of the Moderator to take the sense of the majority thereon. Amendments may be proposed to any motion, and, if seconded, shall be considered; the amendment last made shall be considered first, and so on in an inverse order, to the original motion, until something be agreed upon or all withdrawn.

ART. VI.

In cases of discipline involving the question of blame in a member, it shall be the duty of any member who is acquainted with the fact, to present the same before the church for settlement. Grievances of a personal nature shall in all cases, be settled in accordance with the directions contained in the 18th chapter of the Gospel of Matthew.

ART. VII.

But one member shall speak at a time. The right of speaking first on a motion shall belong to the proposer of it: in all other cases, to him that first addresses the chair, of which priority, the Moderator shall be sole judge. None but a member has a right to speak in the meeting, unless by request or leave of the church.

ART. VIII.

The church shall vote by acclamation *Aye* or *No* in ordinary cases, and the Moderator shall decide on the majority of voices, except where a division is called for. None but a member has a right to vote.

ART. IX.

All elections for a Pastor, Deacon, Clerk or Treasurer, shall be made by ballot. The appointment of Committees shall be made by the Moderator, unless a member desires their election by the church.

ART. X.

There shall be a regular monthly Conference of the church, for the transaction of business relating to the colored members, to be held at such time as the church may designate from time to time, at which time the Pastor or one of the Deacons, shall meet with the colored members to hear grievances and adjust difficulties; receive and expel members; all of which shall be reported to the next regular Conference of the white members for ratification or rejection, whose decision shall be final.

Abstract of Faith.

ARTICLE I.—*Of the Scriptures.*—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; *a* that it has God for its Author, *b* salvation for its end, *c* and truth, without any mixture of error, for its matter; *d* that it reveals the principles by which God will judge us; *e* and therefore is, and shall remain to the end of the world, the true centre of Christian union, *f* and the supreme standard by which all human conduct, creeds and opinions, should be tried. *g*

*a*All Scripture is given by inspiration of God; and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works—2 Tim. iii. 16, 17. *b*For the prophecy came not in old time by the will of man; but holy men of God spake as *they were* moved by the Holy Ghost—2 Pet. i. 21. *c*These things are written, that he might believe that Jesus is the Christ, the Son of God; and that, believing, he might have life through his name—John xx. 31. *d*For the word of the Lord is right; and all his works are done in truth—Psalm xxxiii. 4. *e*God shall judge the secrets of men according to my Gospel—Rom. ii. 10: And the dead were judged out of those things which were written in the books, according to their works. Rev. xx. 12. *f*Though

we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed—Gal. i. 9. *g*If any man preach any other gospel unto you than that ye have received, let him be accursed—Gal. i. 100.

ART. II.—Of the true God.—That there is one, and only, one, true and living God,*a* whose name is JEHOVAH,*b* the Maker and Supreme Ruler of heaven and earth;*c* inexpressibly glorious in holiness; worthy of all confidence and love;*d* revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost, equal in every divine perfection,*e* and executing distinct but harmonious offices in the great work of redemption.*f*

*a*God is one—Gal. iii. 20. *b*That men may know that thou, whose name is JEHOVAH, art the Most High over all the earth—Psalm lxxxiii. 18. *c*For by him were all things created, that are in heaven, and that are in earth, visible and invisible—Col. i. 16. *d*Who is like thee, glorious in holiness, fearful in praises, doing wonders—Ex. xv. 11. *e*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one—1 John v. 7. For in him dwelleth all the fullness of the Godhead bodily—Col. ii. 9. Who, being in the form of God, thought it not robbery to be equal with God—Phil. ii. 6. *f*God sent his Son into the world, that the world through him might be saved—John iii. 17. Christ died for our sins according to the Scriptures—Cor. xv. 3. And was raised again for our justification—Rom. iv. 25. He ever liveth to make intercession for them—Heb. vii. 25. It is the Spirit that quickeneth—John vi. 63.

ART. III.—Of the Fall of Man.—That man was created in a state of holiness, under the law of his Maker,*a* but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice,*b* being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions;*c* and therefore under just condemnation to eternal ruin, without defence and excuse.*d*

*a*God created man in his own image—Gen. i. 27. God made man upright—Ec. vii. 29. *b*In Adam all die—1 Cor. xv. 22. There is none righteous, no, not one—Rom. iii. 10. Ye are of your father the devil, and the lusts of your father ye will do—John viii. 44. *c*He that believeth not is condemned already; because he hath not believed on the name of the only begotten Son of God—John iii. 18. Who shall be punished with everlasting destruction—2 Thes. i. 8. *d*And he was speechless—Matt. xxii. 12. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse—Rom. i. 20.

ART. IV.—Of the way of Salvation.—That the salvation of sinners is wholly of grace,*a* though the mediatorial offices of the Son of God,*b* who took on him our nature, yet without sin;*c* honored the law by his personal obedience, and made atonement for our sins by his death;*d* being risen from the dead, he is now enthroned in heaven;*e* and uniting in his wonderful person, the tenderest sympathies with

divine perfections, is every way qualified to be a suitable, a compassionate, and an all sufficient Savior.^f

^aFor by grace are ye saved, through faith; and that not of yourselves: it is the gift of God—Eph. ii. 8. ^bFor there is one God and one Mediator between God and men, the man Christ Jesus—Tim. ii. 5. ^cFor as much as the children are partakers of flesh and blood, he also took part of the same—Heb. ii. 14. And in him is no sin—1 John iii. 5. ^dThe Lord is well pleased, for his righteousness' sake: He will magnify the law and make it honorable—Isa. xlii. 21. We were reconciled to God by the death of his Son—Rom. v. 10. ^eBut we see Jesus—crowned with glory and honor—Hob. ii. 9. ^fFor we have an high priest that can be touched with the feelings of our infirmities—Heb. iv. 15. For in him dwelleth the fullness of the Godhead bodily—Col. ii. 9.

ART. V.—*Of Justification.*—That the great Gospel blessing, which Christ of his fullness bestows on such as believe in him, is Justification;^a that Justification consists in the pardon of sin and promise of eternal life, on principles of righteousness;^b that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness;^c that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.^d

^aTherefore being justified by faith we have peace with God through our Lord Jesus Christ—Rom. v. 1. ^bWhosoever believeth in him shall receive remission of sins—Acts x. 30. He that believeth on the Son hath everlasting life—John iii. 36. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God—Rom. iii. 25. ^cNot by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost—Titus iii. 5. ^dHe that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Rom. viii. 32.

ART. VI.—*Of the freeness of Salvation.*—That the blessings of salvation are made free to all by the Gospel;^a that it is the immediate duty of all to accept them by a cordial and obedient faith;^b and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ;^c which refusal will subject him to an aggravated condemnation.^d

^aLook unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else—Isaiah xiv. 22. Whosoever will, let him take the water of life freely—Rev. xxii. 17. ^bNow he commandeth all men everywhere to repent—Acts xvii. ^cYe will not come unto me that he might have life—John v. 40. ^dIt shall be more tolerable for the land of Sodom, in the day of Judgment, than for thee—Matt. xi. 24.

ART. VII.—*Of Grace in Regeneration.*—That in order to be saved, we must be regenerated, or born again;^a that Regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to

secure our voluntary obedience to the Gospel;*b* and that its proper evidence is found in the holy fruit we bring forth to the glory of God.*c*

*a*Except a man be born again, he cannot see the kingdom of God—John iii. 3. *b*And be renewed in the spirit of your mind. And that he put on the new man, which after God is created in righteousness and true holiness—Eph. iv. 23, 24. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit—John iii. 8. Every one that loveth, is born of God, and knoweth God—1 John iv. 7. If a man love me, he will keep my words—John xiv. 23. *c*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them—Eph. ii. 10. We know that whosoever is born of God sinneth not—1 John v. 18.

ART. VIII.—*Of God's purpose of Grace.*—That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners;*a* that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;*b* that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy;*c* that it encourages the use of means in the highest degree;*d* that it is ascertained by its effects in all who believe the Gospel;*e* is the foundation of Christian assurance;*f* and that, to ascertain it with regard to ourselves, demands and deserves our utmost diligence.*g*

*a*God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth—2 Thes. ii. 13. *b*Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory—2 Tim. ii. 10. *c*According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love—Eph. i. 4. *d*Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory. *e*And they that are with him are called, and chosen, and faithful—Rev. xvii. 14. *f*Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?—Rom. viii. 33, 34. *g*Wherefore the rather, brethren, give all diligence to make your calling and election sure—2 Peter i. 10.

ART. IX.—*Of the perseverance of Saints.*—That such only are real believers as endure unto the end;*a* that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;*b* that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.*c*

*a*Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil—1 John iii. 9, 10. *b*They went out from us, but they were not of us—1 John ii.

19. *c*God is faithful who will not suffer you to be tempted above what you are able ; but will with the temptation also make a way to escape, that you may be able to bear it—1 Cor. x. 13. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time—1 Peter i. 5.

ART. X.—*Harmony of the Law and Gospel.*—That the law of God is the eternal and unchangeable rule of his moral government ;*a* that it is holy, just, and good ;*b* that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin ; to deliver them from which, and to restore them, through a Mediator, to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of a visible Church.*c*

*a*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled—Matt. v. 18. *b*Wherefore the law is holy, and the commandment holy, and just, and good—Rom. vii. 12. *c*That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit—Rom. viii. 4. Do we then make void the law through faith ? God forbid : yea, we establish the law—Rom. iii. 31.

ART. XI.—*Of a Gospel Church.*—That a visible Church of Christ is a congregation of baptised believers, associated by covenant in the faith and fellowship of the Gospel ; observing the ordinances of Christ ;*a* governed by his laws, and exercising the gifts, rights and privileges invested in them by his word ;*b* that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims, and duties, are defined in the epistles to Timothy and Titus.*c*

*a*Paul a servant of Jesus Christ, to all that be in Rome, beloved of God, called to be saints—Rom. i. 7. Therefore we are buried with him by baptism into death—Rom. vi. 3. Paul, an apostle, unto the Churches of Galatia.—Gal. i. 1, 2. For ye are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Jesus Christ, have put on Christ—Gal. iii. 26, 27. *b*Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord—1 Cor. xii. 4, 5. *c*A Bishop, then, must be blameless—1 Tim. iii. 1-7. Likewise must the Deacons be grave—1 Tim. iii. 8, 9, 10 ; see also Titus i. 7, 8, 9. Let the Elders that rule well be counted worthy of double honor, especially those who labor in word and doctrine ; and, the laborer is worthy of his reward. Against an Elder receive not an accusation, but before two or three witnesses—1 Tim. 17, 18, 19.

ART. XII.—*Of Baptism and the Lord's Supper.*—That Christian Baptism is the immersion of a believer in water, by a properly qualified administrator, who has been set apart by the imposition of hands, and who is of good standing in the Church, in the name of the Father, Son, and Spirit ;*a* to show forth, in a solemn and beautiful emblem, our *faith* in a crucified and risen Savior, with its purifying power ;*b* that it is a pre-requisite to the privileges of a

Church relation ; and to the Lord's Supper ;*c* in which the members of the Church, by the use of bread and wine, are to commemorate together the dying love of Christ ; preceded always by solemn self-examination.*d*

*a*See, here is water ; what doth hinder me to be baptized ? And Philip said, If thou believest with all thy heart, thou mayest ; and he said, I believe that Jesus Christ is the Son of God. And they went down into the water, both Philip and the Eunuch ; and he baptised him—Acts viii. 36, 37, 38. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—Matt. xxviii. 19. *b*Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. Col. ii. 12. *c*Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God—John iii. 5. Jesus took bread, and blessed it, and brake it, and gave it to the disciples. And upon the first day of the week, when the disciples came together to break bread—Acts xx. 7. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come—1 Cor. xi. 26. *d*But let a man examine himself, and so let him eat of that bread and drink of that cup—verse 28.

ART. XIII.—*Of the Christian Sabbath.*—That the first day of the week is the Lord's day, or Christian Sabbath,*a* and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations ;*b* by the devout observance of all the means of grace, both private and public ;*c* and by preparation for that rest which remaineth for the people of God.*d*

*a*It was in the Spirit on the Lord's day—Rev. i. 10. *b*Remember the Sabbath day to keep it holy—Ex. xx. 8. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day and hallowed it—verse 11. *c*Upon the first day of the week, when the disciples came to break bread, Paul preached unto them, ready to depart on the morrow—Acts xx. 7. *d*There remaineth, therefore, a rest to the people of God—Heb. iv. 9. Let us labor, therefore, to enter into that rest—verse 11.

ART. XIV.—*Of Civil Government.*—That civil government is of Divine appointment, for the interest and good order of human society ;*a* and that magistrates are to be prayed for,*b* conscientiously honored and obeyed,*c* except in things opposed to the will of our Lord Jesus Christ,*d* who is the only Lord of the conscience, and prince of the kings of the earth.*e*

*a*For there is no power but of God : the powers that be are ordained of God—Rom. xiii. 1. For he is the minister of God to thee for good—verse 4. For rulers are not a terror to good works, but to evil—verse 3. *b*I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made all men ; for kings and all that are in authority—1 Tim. i. 1, 2. *c*Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake—Rom. xiii. 5. *d*We ought to obey God rather than men—Acts. v. 29. *e*Christ is the blessed and only Potentate, the King of kings, and Lord of lords—1 Tim. vi. 15.

ART. XV.—*Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and the wicked ;*a* that such only as through faith are justified in the name of the Lord Jesus, and sanctified

by the Spirit of God, are truly righteous in his esteem,^b while all such as continue in impenitence and unbelief, are in his sight wicked, and under the curse;^c and this distinction holds among men both in and after death.^d

^aHe that is not with me is against me—Luke xi. 23. Now if any man have not the Spirit of Christ, he is none of his—Rom. viii. 9. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother—1 John iii. 10. ^bTo declare, I say at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus—Rom. iii. 26. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God—1 Cor. vi. 11. ^cExcept ye repent, ye shall all likewise perish—Luke xiii. 3. He that believeth not is condemned already—John iii. 18. ^dHe that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still—Rev. xxi. 11.

ART. XVI.—Of the World to Come.—That the end of this world is approaching;^a that at the last day Christ will descend from heaven, to raise the dead from the grave to final retribution;^b that a solemn separation will then take place;^c that the wicked will be adjudged to endless punishment, and the righteous to endless joy;^d and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.^e

^aBut the end of all things is at hand: be ye therefore sober, and watch unto prayer—1 Peter iv. 7. ^bFor the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first—1 Thes. iv. 6. All that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation—John v. 28, 29. ^cAnd before him shall be gathered together all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats.—Matt. xxv. 32. ^dAnd these shall go away with everlasting punishment; but the righteous into life eternal—Matt. xxv. 32. ^eAnd the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death—Rev. xx. 13, 14. SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?—Gen. xviii. 25.

Covenant of the Second Baptist Church,

MONTGOMERY, ALABAMA.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, we do now as in the presence of the Great Eternal God, who knows the secrets of

all hearts, and in the presence of angels and men, acknowledge ourselves to be under the most solemn obligations to the Lord ; and we do solemnly covenant and agree,

1st. That we will exercise a mutual care, as members, one of another, to promote the growth of the whole body in Christian knowledge, holiness and comfort ; to the end, that we may stand perfect and complete in all the will of God.

2d. That we will uphold the public worship of God and the ordinance of His house, and hold constant communion with each other therein ; that we will cheerfully contribute of our property for the support of the poor, and for the maintenance of a faithful ministry of the gospel among us, and elsewhere when able to contribute.

3d. That we will not omit closet and family religion at home, and endeavor to train up our children, and those under our care, with a view to the service of Christ and the enjoyment of Heaven.

4th. We promise, individually, to pay a respectful regard to the advice and admonitions of the church, and be subject to its discipline as directed by the word of God, and conducted in the spirit of the gospel.

5th. That we will walk circumspect in the world, conducting ourselves with uprightness and integrity towards all men, and by a holy conversation adorn the doctrine of God our Savior.

6th. That we will frequently exhort, and if occasion shall require, admonish one another in the spirit of meekness, considering ourselves lest we also be tempted, and that as in baptism we have been buried with Christ and raised again, so there is a special obligations to walk in newness of life. And this covenant we make with the free and full consent of our souls, hoping though Jesus Christ our Lord, to whom be glory, majesty, power and dominion, everlasting. AMEN !

Rules Concerning Gospel

UNDER DISCIPLINE OR CHRISTIAN BEHAVIOR.

We as members of the Church hereby acknowledge ourselves to be subject to the discipline of the Church, when conducted in the spirit of Gospel of Jesus Christ, and hereby declare.

1st. That any member guilty of a public or scandalous offence, shall be (when shown to be so guilty,) excluded from the fellowship of the church, unless the offence be of such a nature, that confession and penitence on the part of the offenders justify the church in its holding him or her in fellowship.

2d. And believing that it is contrary to a Christian profession, and inconsistent with a Godly walk for Christians to visit places of light or vain amusements, such as Theatres, Concerts, Race Tracks, Public Balls, Bowling Saloons, Billiard Tables or engage in Card Playing for amusement; it is hereby declared that all members so offending, shall for the first offence be admonished, and for the second offence, shall be arraigned before the church, to answer for his or her offence as a public offender.

3rd. And believing it is the duty of all Christians, to train up their children in the fear of God, and believing that the Sunday school is a powerful auxiliary in such train-

ing; we promise and agree to give the Sunday school our warm and cordial support, both as respects our individual efforts, prayers and contributions as far as we are able, and to bring all our children and other young persons under its immediate influence as far as practicable, and that we will not permit our children, or other young persons under our control, to visit or frequent dancing schools, or assemblies of a kindred nature, or any of those places named in the 2d article, if in our power to prevent the same.

4th. And believing that we should cultivate a spirit of Piety in our hearts at all times, we hereby declare that it shall ever be held obligatory on all the members of the church, to attend all its stated meetings, whether held for the preaching of the word, prayer, conference or otherwise, and engage individually and heartily therein, unless providentially prevented, and all male members that fail to attend without a solid excuse, will become obnoxious to the discipline of the Church, and all female members failing any length of time to attend such meetings, without a valid excuse, shall also become subject to the discipline of the Church, all of which is hereby declared to be a part of and parcel of our covenant or church obligations.

